

us riches and dependents and all-
gratifying water.
INDIT, may the life of thy praiser be
prolonged;
may (*Soma*) who acquires wealth by his
intelligence
come quickly at dawn.

StfKTA IX. (XCIY.)

The *Ritki* is KLSTTA son of ASGIEAS.

1. ¹ When the fingers vie with each other in
this Taiga iv.
(*Somdjf* as the trappings on a horse or the
rays in
the sun, clothed in the waters he flows
desiring his
worshippers like (a cowherd going to) a
pleasant
cow-stall for the nourishment of Ms
cattle.
2. Opening out the abode of the ambrosia³
on
both sides (he passes between); for
him, the
omniscient, the worlds expand. Gratifying
lauda-
tions eager for the sacrifice, • call upon
Indu ^ like
kine (lowing) towards their stall.⁴
3. When the sage *Soma* goes round the
praises
(of the wise) like a hostile chariot (going
round) all
the regions (of the battle-field), then
desirous of
bestowing upon mortals the wealth that abides
with
the gods, he (is) to be glorified in the many
places

¹ Sama Yeda, I. 6. 1. 5. -7.

² Sayana dramatizes *spardhanti* thns, *alum*
pnraztdehehhodha-

*ydmjfiJtaiii purah &dha!/amityaJiaMahamifai/o]Htti*Ji\$anti.*

³ i.e. the firmament, the home of the waters.

⁴ *Sicawre*, according to Sayana, is here used in two senses;
(1) of the laudations "on the day of sacrifice "; (2) of the kine
" towards their stall." For (1) see I. 34, 4; Xaigh. I. 2 ; and
for (2) Kig-veds, 11. 34, 5 : and Xaigh. 31. 4,